4:Phillips E-4,5 (1956-1957) 1966
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"sweet speech." The second major response, representing 24 percent of the sample, is more generic in nature: it encompasses the trait of inciting other people to have arguments; the capacity to annoy people, in a manner akin to what is connoted by the American slang term, "to bug" a person; and the capacity actually to threaten others. The emphasis here is on intruding on the peace, stability, and self-concerns of other people. The last response, representing 10 percent of the sample, is interesting because of its rather non-psychological, highly practical, nature: people are disliked because they steal. Theft is something that one *hears* about in Bang Chan very frequently, but actual cases are almost never encountered. What its symbolic significance may be is unknown, unless it is simply a more concrete expression of the concern about the untrustworthiness of others.

The most striking characteristic of the above responses is that despite their diversity they almost all emphasize qualities that are directly interpersonal, rather than intrapersonal, in nature. There are no responses here which say that the most dislikable thing about a person is "his stupidity"; "his weakness"; "his incompetence." It is only when unattractiveness takes on a manifestly social dimension, when a person's activities can actually harm others, that most villagers become exercised. Otherwise, Bang Chaners seem to assume (and it is the assumption that is important) that a person can be any way he wants. To a large extent, this same assumption was implicit in the villagers' structuring of the previous item on "likable" qualities, and may help to explain why they often define positive qualities as the absence of negative ones. In that item, if a person could not be of direct help to the self or love the self (the major response), villagers desired that he deal with others in a "soft spoken" and gentle way (the second most frequent response) or at least lack offensive qualities (the third most frequent response). They seem to assume that it is better not to have a relationship at all than to have one that admits unpleasantness. Or, phrased in another way, they seem to assume that if a relationship is even to occur, it must be useful, pleasant, or harmless. What the person is otherwise like, outside of the relationship, is irrelevant to one's assessment of him.

This attention to the manifest nature of social relationships and to the necessity of keeping the relationships smooth and uncomplicated is revealed most sharply in the next two items, *"People who never show their feelings are . . ."* and *"It is sometimes good to hide your true feelings about a person because. . . ."* The latter item is clearly biased in the direction of sanctioning the social pose, and is valuable mainly for the kinds of justifications it reveals. The former item, however, has no evaluative connotations and permits villagers to respond in any direction. Examination of the responses indicates overwhelming agreement on the part of villagers about the desirability of hiding one's feelings. Eighty percent of